A U M

The holy aspiration is the bow, self the arrow, the Eternal they call the mark; is to be pierced with steady aim; let the self, arrow-like, become one with the mark.
—MUNDAKA UPANISHAD.

THEOSOPHY

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THE RISING CYCLE

THE Theosophical Movement as it exists today, as it existed yesterday, as it will exist tomorrow, is one Movement. It is one in the kingdoms below man as in the kingdoms above and Humanity itself. It is one in the three great fields of endeavor hich we name as religion, science, and philosophy. Its unity and evalence do not consist in having a single organization, or a mber of organizations, or no organization at all.

Wherever thought has struggled to be free, wherever spiritual eas, as opposed to forms and dogmatisms, have been promulated, there the Theosophical Movement lives, moves, and has its al being. In every sect and in every church of every religion, in ery department of human activity, in schools and colleges, in siness and government, in theoretical and applied science, will be und men and women who, having assimilated all that is good ithin their visible field of life and duty, are wrestling with its evils d shortcomings, are striving by any and every means in their wer to enlarge their field of vision, to brighten the radiation of at vision itself.

It is with this vast, but unorganized segment of mankind comsed of the Pioneers of Progress, that the portion of the Theophical Movement, as inaugurated by H. P. Blavatsky, has to do, r they are the already incarnated and incarnating Fore-runners of e Sixth sub-race of the Fifth Root-race of Fourth-Round umanity. The unity and prevalence of the Movement among all ese is to be noted in similarity of aim, of aspiration, of purpose, not of method, of policy, of ethics and of teaching. The famous hree Objects of the Parent Theosophical society did not have to with the already organized and crystallized bodies of thought nd action in the world, for each and all of these had and have

their own rigidly defined objects, their own deeply-graved channels of expression and practice. The Theosophical Movement of H. P. Blavatsky, her Masters, and her understanding Colleagues and Disciples had for its Objects the ironing out of the barriers separating the pioneers of thought in the only way those barriers can ever be leveled—by the spiritual and moral, the intellectual and practical *education* of all lovers of freedom of conscience and liberty of thought. Her appeal, therefore, was of necessity to individuals, not to any class, organization or association whose energic basis was special, exclusive. She proposed to ignore, by doing away with, all distinctions based on race, creed, color, caste, sex, condition, or organization. As practically all human conceptions of brotherhood are based on one or another of these distinctions as a fundamental and inviolable principle of their existence, the mission of H. P. Blavatsky was iconoclastic as well as constructive. She came to destroy dogmatism, not to endow it with new virility. She had to use one of two methods, force or education. To use the one was herself to violate the very essence of Brotherhood, which is intellectual and ethical freedom; to use the other was to invoke the Higher Self in all who might in any way be interested.

Her method of education was not simply to found a Society; to record a Philosophy; nor was it to gather round her a few favored individuals to whom she might impart, as one makes a gift or devise physical, to some a lesser and to others a larger portion of the treasures she brought, for their especial reward or largesse.

No; she came to do her part and Masters' part, in effecting a change in the *Buddhi-Manas* of the *whole human family,* first by dealing with the mind of the race as she found it, by trying to lead it on step by step; and by seeking out and educating a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom after her departure—who would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Widsom-Religion, so that when the twentieth century shall have seen its 75th year the new Messenger coming again into the world would find its ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her was so difficult and so encompassed with obstacles in the very paucity of the language.

Regarding fifty years' growth and vicissitudes of the Movement since 1875, the rising cycle is apparent. None of the terms imported into Western speech by H.P.B. could be found in any lexicon or cyclopedia in current use in 1875, any more than in popular language or the diction of the schools. Today the words for all her great ideas are part of the vocabulary of every-day speech, are daily current in the ephemeral press, form the theme of learned articles,

of books, of the labors of philologists and cyclopediasts. The terms popularized, the ideas which they embody permeate more and more with every passing day the popular as well as the scholastic mind. Every new formulation of dogmas, every freshly invented interpretation of doctrine, every "latest theory" in every sect of every religion and every school of thought in every science show clear signs of the profound change going on in the mind of the race *fundamentally, i.e.,* in the "Buddhi-Manas" of the race. The whole trend is toward greater freedom, truer ethical perception. Even the very opposition, the very antagonism, of the forces of reaction is a sure sign of the effects of the "ideas sown broadcast" by H.P.B. and those who drank and drink at the fountain of her inspiration. It is the enemies of progress which are shattered and in disarray, on the defensive in the warfare of ideas invoked. Modernism in the churches, paganism in public, irreverence in youth, psychic research in science, psychism in theosophical and occult societies, disorder and lawlessness in communal life, upheavals politically and economically, are something more than diseases, they are symptoms of the vast and misunderstood fermentation going on in human nature itself. They are very literally "growing pains" and betoken the adolescence of many minds breaking free from the childish restraints hitherto imposed in the name of the most revered sanctions; as well, they betoken the breaking up and breaking down of those very sanctions themselves. These are not the disorders and diseases of senility and decay, but the eruptions and unhealthiness due to so many incarnating Egos coming of age, to emancipation from the slavery of ages, to mistaking the metaphysical emancipation proclamation of the Theosophical Movement for freedom from any and all responsibility. A false sense of responsibility destroyed is apt to be succeeded by an equally false sense of liberty, and with multitudes that liberty is construed to mean license. The rule of "thou-shalt-nots" being overthrown, the excesses of "I can" are the natural reaction, and many have made themselves drunken with the sacramental wine. But everywhere, in all the intoxication of the New Year, are those who are soberly studying, soberly diagnosing, more or less clearly discerning the mental and moral evolution going steadily on, and so making better and more enduring Resolutions for the future, in the light of the present and the past. All such are learning that the future is not arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. Whatever omens or prognostications may be indulged in, they all reflect the perception of the *continuity* of the Theosophical Movement; the ferment of today is its injected energic effect.

But energy, Divine or human, like any other of the Forces of Nature, without true direction given and maintained, must inevit-

ably degenerate into the old grooves of thought and action. Not from any of the sporadic and evanescent efforts now being made on every hand will true enlightenment come for the race. The educational as well as the energic aspect of the Movement is certainly not being maintained by any of the churches nor by any of the scientific bodies, nor by any of the intellectual efforts of the "intelligentsia;" nor yet by any of the numerous Theosophical societies and other mystical and occult associations, heretical as these may seem to the orthodox and modern as they may seem to themselves. They are all alike testimonials to the *energy* of the Movement, not witnesses of its Soul; they are all mere by-products and ephemeral effects. The moral and philosophical continuity of the Movement depends upon the similarity of ethics and teaching and *their* effect: Unity of thought, will, and feeling; hence upon individuals who not only have the same aims, aspirations, and purposes as all other pioneers, but who have and hold one single modulus of principles and practice. The world had it not till H. P. Blavatsky provided it; the world has and will have it not, save as individuals who have learned from her instruction maintain it, promulgate it, keep it accessible, preserve its purity, do as H. P. Blavatsky did, "seek out and educate the few (out of the many) who may appreciate the majesty of the Secret Science," and who live and labor but to "carry on her work with zeal and wisdom." More copies of the writings of H.P.B. and Mr. Judge were purchased by non-members of the Parent society, than by its own Fellows; the circulation of *Lucifer* and of *The Path* was in by far the larger part among pioneers of thought not members of the Theosophical Society. Those writings have been resuscitated, restored to currency, in the various societies of today and outside them, by individual efforts, as they were originally written and circulated by individuals. What may be called the Program of the Theosophical Movement is the same now as always, and that program can only be ascertained by consulting the writings of H.P.B. and her Masters, by keeping them afloat, by applying them as the criterion of conduct and of growth. Last month we called attention to some of the fruits of this educated individual Theosophical activity, as evidenced in the facsimile reprint of the original edition of "The Secret Doctrine," in the publication of "The Mahatma Letters" and the "Letters of H. P. Blavatsky," and in the issuance of "The Theosophical Movement" —all these the direct continuation of the work of H.P.B. because they mirror forth *her* "zeal and wisdom" and that of her Masters, not the mistaken and misguided, however well intended, efforts and aspirations of those who have too easily assumed the role of teacher.

All these are English publications, as originally written and as reproduced. The same continuity of teaching and of practice is

steadily reaching out across the barriers of language as across all other barriers. In September, 1925, there was begun at Paris, France, against all obstacles, the publication of *Théosophie,* a monthly periodical devoted wholly to translated reprints of the old magazine writings of H.P.B. and Mr. Judge. In a year and a half the essentials of Theosophical education and application have been made accessible to French speaking pioneers, and the magazine has attained a substantial and wide-spread circulation. The same devoted group which undertook the great responsibility of *Théosophie,* has signalized the rising cycle thus inaugurated by bringing out an accurate translation of Mr. Judge's "Ocean of Theosophy." Who can doubt the pervading and reconstructive power of this educated energy of our French brothers? Already there are hundreds of subscribers to *Théosophie,* thousands of readers on the Continent, of the pure teachings, the pure applications, given by the Founders. In half a hundred cities of France, Belgium, Holland, Germany, Norway, Sweden, Russia, and other countries, there are groups engaged in studying in English and in French, the pure teachings of Theosophy in order to gain a *theosophical education,* while in hundreds of other places individual students are doing the same thing. All these are not only the strength of the present, but the hope of the future. Moreover, a constant interchange, by correspondence and otherwise, goes on amongst these various groups and individuals, so that isolation and insularity are alike avoided. There is in this order of work, this species of application, no room for discord, but every occasion and stimulus to harmony and co-operation in the Brotherhood of a common Cause—that Cause wholly impersonal, inclusive.

This organic though unorganized continuity of individual devotion, singly or in groups, is unhampered by the presence of antipathetic elements, is free from many encumbrances which confront or neutralize the efforts, whether of the pioneers in the various long-crystallized organizations, or of their fellow Theosophists who endeavor to work within the fast-crystallizing theosophical bodies. They have no exclusions to enforce, no contradictions to ignore or gloss over, no claims to defend, no "powers that be" to offend, so that they can maintain the original lines of direction, promulgate the original Teachings, avail themselves of the unimpaired impulsion of the Theosophical Movement. In all the organized theosophical bodies the genuine Students are more or less paralyzed, more or less compelled to compromise, more or less to divert, or suffer to be diverted, their energies in alien channels because of the conflict between their convictions on Theosophy and their adherence to some society or leader. Yet even in this anomalous situation there lies hope, for this very conflict compels readjustment of relations

whether by purification or further degradation, whether by life or by death.

Further, the influence of the pure teachings of H.P.B. and their promulgation have an invisible range and influence far exceeding their surveyed and recorded boundaries, as the influence of freedom extends beyond the territory of the free citizens. No tariffs and no immigration acts run in the republic of the mind. Wherever there is sectarianism in any doctrine or in any organization it imposes self-limitations and, by induction, prevents and impedes the free circulation of its own ideas in the world mental. There is no dogma and no sectarianism in the Theosophy of H.P.B., and hence it is continually being investigated even by the dogmatists and sectarians. "Whoever," wrote H.P.B., "teaches Theosophy, preaches the gospel of good-will. And conversely, whoever preaches the gospel of good-will, teaches Theosophy." One has but to examine book and periodical literature quite outside that called by the name Theosophical to find how deeply and how far has carried the broadcasting of the Theosophical Movement. In America, for example, the magazine *Asia* is a continuous power of good will and educative force in fostering mutual understanding on terms of moral and intellectual equality between the West and the East. This is no less Theosophical by reason of its being purely secular, for each hitherto alien Brother is faithfully and sympathetically represented to the other. In the Orient, Mr. Gandhi's *Young India* carries the dynamic high potential inherent in a character and purpose purely spiritual, and in application without exclusiveness of religion, caste, or nationality. Great as is his influence on the best in Indian youth and tradition it is, in our opinion, not less soul-stirring on the minds and consciences of numberless Western philanthropists and thinkers. All this is pure practical Theosophy in daily life, and the example of *Asia* and *Young India* can be traced in numberless efforts inspired directly and indirectly by their influence. All these fraternal emulations are aids and inspirations to the rising generation, with which will rest the fortunes of the rising cycle of the Theosophical Movement. All are preparatory sowing and tilling for the cyclic coming of the next Messenger from the Masters of Wisdom, now less than half a century away in years —a blessing in the present, a promise for the future, a harvest from the past of the Theosophical Movement.

So the individual Theosophists can go on, with ever-renewed zeal, with ever increasing wisdom, in the Path provided by the zeal and the wisdom of H.P.B. and her few faithful and understanding Colleagues and Disciples, expanding, not changing, her work and her program, sure that the rising cycle of the Movement will continue to attract the true and the false, the wise and the foolish, within its sphere of Light and Life. But being the channel for the

flow of forces of the Heart Doctrine of Universal Brotherhood, that Movement, while it rejects no one, is yet "the doctrine called Great Sifter." So while the ranks will continue to hold many changing quantities, its direction and continuity will depend, as always, on those who are loyal and true to the great mission and the great message of H. P. Blavatsky.

The Illusion of Time

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same —for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past." No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there.—*Secret Doctrine.*

THEOSOPHISTS AND PRAYER

OFFICIAL reports of the convention proceedings of a group of students of Theosophy printed not long ago advert to the fact that the convention was opened with a sort of "meditation" meeting at which "invocations," or prayers, were said. The convention was closed in the same manner, and during its progress chants, invocations and other prayerful proceedings formed a part of its every day procedure.

A recently received printed slip enclosed in a business letter from a Theosophical student, was headed "A Prayer for a Child," and was signed with the name of a prominent leader of one of the several Theosophical Societies. The prayer itself was of that variety of sentiment which H. P. Blavatsky denominated "flap-doodle." But it was a prayer to "God."

For some time past a magazine produced by adherents of another Theosophical Society has been devoted to printing the letters of a deceased member, in which this member counsels young students to pray, and tells them just how to do it.

All of which goes to demonstrate that three considerable bodies of Theosophical students, all of whom believe sincerely that they are studying and practising the true Theosophy, and two of which insistently asseverate their undying loyalty to the leadership and admonitions of H.P.B., *are in fact doing the exact opposite.*

They are soaked through and through with the "personal god idea." They are practising black magic. They are depending upon something or somebody *outside* themselves—under whatever idea or name. And every one of these societies, in all of which the great majority of members are sincere, has as its real head and inspiring genius some authority saturated with the "personal god idea."

The facts prove it. Anyone interested can verify them for himself. At this stage of the Theosophical Movement, launched half a century ago to destroy the "personal god idea," "revealed religion" with its popes and prelates, "vicarious atonement" with its stultifying inferences and leadership abuses, three of the more prominent of the various Theosophical bodies are no more than *churches, sects.* They are religious organizations, but worse in practice and influence than their Christian brethren because their members are devoted to psychism and psychic practices, while the "magic" of the churches, though left-hand, is largely mechanical—a mere habitual following of rule and ritual.

This seems like a terrible indictment. It is none of ours: the palpable and undeniable facts carry their own indictment. Let any well-informed student of real Theosophy ally himself with any of

the societies referred to, take a modest and impersonal part in their activities, and gradually and properly direct the attention of his fellows to the teachings of the "Secret Doctrine," to H.P.B.'s "Five Messages," to the unequivocal lines of teaching and practice laid down by her in the "Key to Theosophy" and in her many forthright and downright magazine articles. He will soon discover something! He will find he is "out of step"—the only one out of step, in fact. His "ignorance" or "effrontery" will be pityingly, or mayhap violently, squelched. Gradually or suddenly, as the case may be, he will be eliminated, removed, interred, if he is not "regular." It is the heresy of the churches all over again. These people do not want Theosophy: they want their own interpretation of Theosophy, as set forth and approved by the "leader" who is prominently displayed in the foreground—or artfully concealed in the background.

What *is* the teaching of Theosophy as to the practice of prayer? Very simple indeed: Don't! Energize *yourself* along honest lines, set the proper causes in motion, and the results will flow. Law rules —not sentiment! If you want anything, *earn* it.

Building up psychic images, reflections in the lower astral light of your own person; or gaining the attention of the Star Rishees—is the sure road to moral degradation and spiritual death. These are what the praying "theosophists" do, if successful. If unsuccessful, they break down their own mental integrity and practical self-reliance by the practice.

If you feel that you need the help of the "Master Jesus," as some students denominate that One, his doctrine will be no different from that of his fellow Initiates. His teaching, as that of H.P.B. —and of Them all—was and is: Pray to your Father in Heaven, your own Inner Self, in the secret recesses of your own heart: that the will of the in-dwelling Spirit may be done through the body.

This means that you have to do it yourself! It does not, never has, and never will mean anything else. This is the "will-prayer" referred to by H.P.B. in the "Key." It is a *command* to the lower man that he align himself with the Higher—who is not *personal.* It is *not* a petition, but its exact opposite. It is *not* an asking for help, or even that a higher and better understanding of truth be had, for that position is a personal and therefore selfish one. The true will-prayer requires that all ideas of personality be dropped altogether, and that the being, assuming his own true position as a Spiritual Being, *compel* the lower to open itself to the energizing rays of the Spiritual Sun within himself. Such prayer is selfless and universal in motive and effect. It is at once an affirmation of Self, an arouser of the Spiritual Will, an utter and complete resignation of works, fruits of works or desires, an abandonment of egotism.

It is the Gayatri of the Ancient East. It is the under current and inner meaning of the Bhagavad-Gita.

> . . . woe unto those Occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher* Spiritual Ego immersed in Atma-Buddhic light, "Thy will be done, not mine," etc., send up waves of will-power for selfish or unholy purposes! For this is black magic, and spiritual sorcery. . . .
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> . . . let no man anthropomorphise that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this "God in secret" listens to, or is distinct from, either finite man or the infinite essence —for all are one. . . .
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> . . . we believe in "communion" and simultaneous action in unison with our "Father in secret"; and in rare moments of ecstatic bliss, in the mingling of our higher soul with the universal essence. . . . We refuse to pray to *created* finite beings—*i.e.*, gods, saints, angels, etc.; because we regard it as idolatry. We cannot pray to the ABSOLUTE . . . ; therefore we try to replace fruitless and useless prayer by meritorious and good-producing actions. . . .
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> . . . the Theosophist looks, for power to subdue his passions and his selfishness, to his Higher Self, the divine spirit, or the God in him, and to his *Karma*. . . .

Thus wrote H.P.B. in the *Key to Theosophy*. She needs no interpreters—nobody to say what she *meant*. She *said* what she meant, and it accords fully with the Secret Doctrine of old, and the sayings of all the true Sages of whatever epoch, race or clime. Her teachings of Theosophy are available to all present-day students in exact reprints of her writings as published during her own lifetime; so there is no room for evasions or interpretations. The only thing they reveal is the bias, ignorance, or mental and moral turpitude of the one who would stand between the Teacher and the student—the priest, the leader, the "improver," the jackdaw dressed in the peacock's feathers of altruism.

UNIVERSAL LIFE

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as "the one form of existence," manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology.—*S.D. I, p. 49.*

MOODS

OUR moods reflect the condition of the emotional nature from moment to moment. They are the expression of Kama, which is no more to be eliminated than any other human principle, but is to be controlled and used for our own purposes. Our feelings reflect some state, but it is for us to determine that state, to impose from within a steady rate of vibration upon our emotions. Unless such control is deliberately asserted we are at the mercy of shifting moods, responding automatically to casual stimuli, or following helplessly the rise and fall of the tide of action and reaction, exhilaration and depression endlessly succeeding each other.

The man of emotional extremes is trying to those about him, his hilarity wearying and his gloom depressing others; but he himself is the worst sufferer. A tremendous amount of energy goes to waste in these "ups and downs." Progress is hindered by them, as a traveler is delayed in his advance if his course lies across mountain ranges and deep intervening gorges—with their attendant storms and floods.

It is disastrous to the right performance of duty to await a propitious mood. Carried to a logical conclusion, that would inhibit all action not immediately pleasing. It is as ignoble to be the creature of our emotions as to make a fetish of the body, and indulgence in uncontrolled moods is acquiescence in domination by the lower nature.

Often no very determined effort is made to control the emotions. The moody one derives a certain gloomy satisfaction even from the sensation of misery, and many a staunch advocate of strict sobriety on the physical plane indulges without compunction in the emotional orgy popularly known as "the blues." To do so is to get the effect of dense fog cutting off the road so that the next step is shrouded in gloom—but it is less often an outside fog which drops a pall upon our spirits than our deliberately blindfolding ourselves and then lamenting that we walk in darkness. The earth's own atmosphere is responsible for shutting off the light of the sun from its surface; behind the clouds the sun shines on in undiminished splendor.

If he is honest with himself, the despondent one will admit that much of his woe is rooted in self-pity. The very meaning of compassion is feeling with and for others, sympathy with the distress of others; it is a fund held by each man in trust—he misappropriates it who seeks to divert it to his own selfish use. The sweet, life-giving waters of compassion, pent up within, grow brackish and lose their potency. Self-pity never makes the heart's response quicker

to others' need. Dejection is the indulgence of the weak; a far cry from such to that dauntless soul described by Browning:

> One who never turned his back, but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.

A man may recognize depression as an evil to be struggled against, but unless he takes into account the law of cause and effect he confines his efforts to attempting to deal with the reaction. Exhilaration, from which the pendulum swings in due course into depression, is equally to be avoided. It is only the man of equable temper who is able to deal competently with every circumstance as it presents itself; who can be of most service to his fellowmen.

A flickering torch is of little use to light the way. When the flame within us rises and falls, shines out at one moment and disappears in murky darkness the next, it is of slight use as a lamp to our brothers' feet. Be that flame ever so small, if it but burn steadily, its light is a mute but indubitable witness to the hidden oil of the spirit which its wick touches. Others can see by its unwavering light to trim their own lamps that they may burn more brightly.

Calmness or steadiness demand emotional control, without which there can be no lasting peace or happiness. True happiness is not a fleeting mood, nor is it dependent, as are moods, on outside circumstance or person. It is the realization of Ananda, the unchanging state of the Self, the Bliss on the fragments of which all beings live. We touch it when we are able to rise for the moment above the trammels of the personality; we hold it steadily in proportion as we are able to hold the concept of our unity with the Great Oversoul.

The mighty resonance of Ananda is the obbligato without which the melody of life, or grave or gay, would tinkle flatly. For him whose ears can hear, it overtones all discord, as Niagara's roar drowns out the cricket's chirp. Attuned to that great pitch man can sustain and echo back the tone, deaf to the promptings of his lower nature, in control of his emotions, free from the domination of moods.

VESTIGIAL CHARACTERISTICS

The Darwinian theory, . . . of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. *(Secret Doctrine,* 1888, I, 219.)

DARWIN planted a small seed, in soil which seemed sour and alkaline enough at the time but this harshness has been ameliorated by a fructifying flood of later discovery in all realms, and scientific thought is permeated to its depths by the rootlets of the evolutionary theory. The "animal descent" of man is so firmly embedded in science that it will be slow to die, even on that day when man is found to have an ancestry of his own kind older than that of any animal line. Science is so completely evolutionary that it seems folly to declare its chief error as not carrying the doctrine far enough; but that is paradoxically the case. The streams of evidence which converge toward "animal descent" are so numerous and voluminous that nothing less than a thoroughgoing *practical* knowledge of Theosophy will expose its shortcomings—and what *savant* dares embrace despised THEO-SOPHIA?

The development of the embryo is supposed to repeat that of the race; and it presents on the surface an ascending chain of evolution passing through every form of animal life. The original germ is the same as the amoeba, the most primitive form. There follows a worm-like period with a segmented body; next we exhibit relationship with the fishes through a gill mechanism, and the occasional atavistic reappearance of a third row of teeth. After that we show our brotherhood to all vertebrate animals by the possession of a tail and the four limbs—all alike—which later become arms and legs. We are related to the reptiles by the so-called "Jacobson's organ," the remains of a smelling apparatus in the roof of the mouth. Connection with the apes shadows forth in the pre-natal *lanugo,* or coat of hair. The embryo likewise, at one stage, possesses the exaggerated mammary apparatus common to the lower mammals. The lowest monkeys possess a useful appendix. (Contrary to medical opinion, it may be found that the human appendix also has a function, though not of the same kind.) There is evidence that viscera of the human embryo are animal in their arrangement. Frogs, snakes, and birds have a cleft palate. So does the human embryo. The muscles of the ear are still present, but under conscious control only in exceptional individuals. In cases of abnormal

development, some of these peculiarities may be continued into post-natal life, causing monstrosities.[1] Some human beings are born with tails more or less complete. Other examples are legion.

All these resemblances and relics are very striking; they have really dominated scientific thought in the realm of human evolution to such an extent that paleontological facts are interpreted according to the biological evidence rather than according to their self-contained meaning. In the whole aspect of prehistoric human remains there is in reality little substantiation of the "animal descent" theory, except when periods of development are arranged *in accordance with the theory.*

Nevertheless, the recapitulation hypothesis, looked upon as though one encountered it for the first time, and not from the point of view of those nurtured solely upon the orthogenetic dogma, presents tremendous difficulties and unexplained anomalies. The orthodox point of view postulates heredity as a physico-chemical thing which transmits characteristics by a mechanical repetition of the whole past experience of its chain. But in this case, how explain the phenomenon of variation upon which all evolution depends? In actual fact, at the present writing, this point is immured in complete darkness. To develop a higher species, the mechanism has to transcend itself, and to achieve a new experience with new powers and capacities for which it had no previous basis. This is an impossibility upon any mechanistic hypothesis, though mechanistic biologists seem strangely blind to it.

Some very eminent scientists have also pointed out that the recapitulation theory is no true recapitulation, but a *sketch* of one. There are thousands upon thousands of complicated steps in the evolutionary history of the species which the embryo has no time to repeat, nor has it the necessary complication of substances. Teratology shows phenomena which are certainly not abnormal repetitions of developments undergone by the species—at least, according to any known scientific doctrines.

Human giants occur. Science, teaching that mankind was never of much greater stature, has no evolutionary explanation for this. Theosophy has. Madame Blavatsky taught it as a reversion to the primeval condition of the race.

There are Siamese twins, twins where one individual lives within the body of the other, monsters with one head and two bodies, or two heads and one body; there are Janus faces, Cyclopean eyes, and every imaginable nightmare malformation. These can be produced artificially by suppressing the nutrition of the embryo or by subjecting it to unusual conditions of temperature, to radioactivity, etc., etc. The reason why is unknown, though it would become clear if it were assumed that such monstrosities were, like

[1] *Why We Behave Like Human Beings.* Prof. Geo. A. Dorsey.

the first category, repetitions of previous evolutionary history. Theosophists who will turn to the notes on Stanza II, page 55, Vol. II, of the *Secret Doctrine,* will there find a real evolutionary explanation.

And why the frequent adaptation of organs to totally different uses from those for which, scientifically speaking, they were originally intended? Two gill arches develop into jaws in the shark; in the human being, one of these develops into the jaw and part of the inner ear. The other develops another part of the inner ear, the hyoid process and the cartilage of the outer ear, as well as part of the tongue apparatus. Two other arches become the "Adam's Apple," another the epiglottis, and a fifth, the windpipe. In the human being, the gill clefts do not break through at any point. If we once passed through a fish stage, why is this recapitulation incomplete? The nerves of our face are the same as those which operate the gill covers of the fishes. A noted scientist justly calls this "an amazing story." In the human being, part of what was once a gill arch artery closes suddenly at birth when the infant cries for air, and in doing so, sets the heart at work.

What is the cause of these strange changes unless it be an intelligence operating from the basis of past experience, and utilizing as best it can the machinery developed by nature? Other difficulties have never been explained by evolutionary theorists. The development of the brain lobes in the ape is inverse to that in the human being. As the ape grows older it becomes more bestial—the reverse with the human. In the human being the skull sutures in the front of the head close last; in the ape they close first, as with the rest of the animals. This, if the fact were only recognized, would preclude man and ape from even having a common ancestry, according to biological doctrines. Such a difference requires a multitude of missing links, of a sort of which the first has not yet been discovered. There is, nevertheless, a true evolutionary reason for it, buried deep within the soul, rather than the body, of mankind. The intuitional will find it in the *Manasaputric* fusion, and its resulting physical changes. *A full forehead shows intellectuality; a heavy rear—animality.* The ape lost his birth-right in his anomalous origin.

Strangest of all facts, and one which overthrows the recapitulation doctrine in its materialistic aspect, is that the human embryo is androgyne up to the eighth week. Until then, the male cannot be distinguished from the female. Around about the sixth week the embryo has a tail and four paddle-like limbs, epitomizing at lowest, the reptilian or amphibian stage. According to orthodox evolution, *we must have been bisexual, or hermaphrodite, long after becoming vertebrate animals;* but no such bisexual animals are known or have been known in nature—at least to science. Accord-

ing to Theosophy, however, the human race was androgyne almost up to the time when it began to acquire its present form; thus the difficulty is done away with.[2] Sex, according to a prominent authority,[3] made possible variation and the consequent development of the higher organisms. *Then what sort of variation made sex possible?*

We have but epitomized the scientific difficulties in the path of the orthogenetic theory. Theosophically, on the other hand, evolution is an open book, every page, every line, and every letter of which is in its appointed and mathematical place. Science will be rid of its encumbrances when it becomes prepared to accept certain fundamental principles: (*a*) Consciousness absolutely universal and immanent everywhere; (*b*) Memory—manifesting as the return of cyclic impression—as an equally universal characteristic; (*c*) All consciousness moved by the impulse of self-knowledge, resulting in a psychic gravitation toward continually higher forms of manifestation; (*d*) An inner life principle having a material though non-physical basis, evolving through countless forms, from elemental to mineral, to plant, to animal, to human, and at last to Divinity, repeating in every sphere its experience in the guidance and direction of matter during its previous evolutionary periods; powerful in the meeting of new conditions in the light of past experience, but handicapped by the inertia and blind habit of the lower intelligences with which it has to deal.

Heredity follows a pattern. It is not a mechanical one, but an attempt to follow out the images subsisting in the universal mind, and implanted there by the experience of the past. Life evolves, but within and behind the evolution of the species reigns an evolution which consists of a constant transfer of the same consciousness from lower to higher forms, carrying forward the knowledge gained. Along no other path will the true solution ever be found.

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[2]Primeval human hermaphrodites are a fact in Nature well known to the ancients, and form one of Darwin's greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early races; while on the grounds of analogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the construction of plant, animal, and man, it must be so. (*Secret Doctrine*, II, 118.)

[3]*Why We Behave Like Human Beings*, George A. Dorsey.

ANCIENT LANDMARKS

XIII

LIEH TZU

WHAT Mencius was to Confucius, that Lieh Tzu and Chwang Tzu were to Lao Tzu. Lieh Tzu endeavored to draw together the conflicting elements which were becoming active among the respective followers of the two sages. Therefore he spoke respectfully of Confucius though he employed the phraseology of Lao Tzu; while he advocated the practice of the Tao, he venerated Confucius as a sage and evinced a reverential esteem for the Confucian method of looking up to the Ancients. To Lieh Tzu's credit stands a very deep metaphysical system; but he is better known as a narrator of parables. "Nearly all the Taoist writers are fond of parables and allegorical tales, but in none of them is this branch of literature brought to such perfection as in Lieh Tzu," writes Lionel Giles to whom we owe a debt; for, unlike his father, Herbert Giles, to him Lieh Tzu is a living authority and not a myth created by Chwang Tzu. There has been a dispute as to the very existence of Lieh Tzu; but sinologists of today are more inclined to regard Lieh Tzu as an actual eminent teacher than those of a former generation; to the Chinese mind his existence was never a matter of grave doubt. This, however, must be added —great interpolations have occurred and many minor and even trifling students, mostly posers as Taoists, have tried to father their own personal lore on Lieh Tzu.

Very little is known of Lieh Yu-Kou, which was the full name of Lieh Tzu; he lived in the fourth century B. C. Of him Chwang Tzu speaks with respect and awe, thus:

> He could ride upon the wind, and travel whithersoever he wished, staying away as long as fifteen days. Among mortals who attain happiness, such a man is rare. Yet although Lieh Tzu was able to dispense with walking, he was still dependent upon something. But had he been charioted upon the eternal fitness of Heaven and Earth, driving before him the elements as his team while roaming through the realms of For-Ever,—upon what, then, would he have had to depend?
>
> Thus it has been said, "The perfect man ignores *self;* the divine man ignores *action;* the true Sage ignores *reputation.*

He was a student-practitioner of Lao Tzu's philosophy; the name of his actual physical teacher is not known but in stories two individuals stand out as Lieh Tzu's instructors—Hu Tzu and Po Hun. The ways they helped and taught Lieh Tzu are so significantly Theosophical that we will summarize the incidents.

> Lieh Tzu was infatuated with the wonder-tricks of Chi Han who knew all about birth and death, gain and loss, and even prophesying. The people

feared him. Returning after a visit Lieh Tzu spake to his instructor, Hu Tzu: "I used to look upon your Tao as perfect but now I have found something better—" —"So far you have learnt from me the ornamentals without the essentials and you think you know all about it. Without cocks in your poultry-yard, what sort of eggs do the hens lay? Try to force Tao down people's throats and you will expose yourself. Let me show myself to your magician."

So Lieh Tzu brought Chi Han and the magician prophesied: "I see but wet ashes; he can not live more than ten days." Lieh Tzu later heard from his teacher, "I showed myself just as the earth shows us its outward form, motionless and still; I merely prevented him from seeing my pent-up energy of Tao. Now go and bring him again."

And Chi Han came to visit Hu Tzu again. "It is lucky for your teacher," he reported to Lieh Tzu, "that he met *me*. He will recover; anyway his recuperative powers aided him." His preceptor told Lieh Tzu: "I showed myself as Heaven shows itself in all its dispassionate grandeur, letting a little energy run out of my heels. Well, try him again."

Next day a third interview took place—"Your teacher is never the same and his physiognomy speaks nought. Get him to be regular and I will examine him again." Hu Tzu on hearing this smilingly said, "I showed myself to him just now in a state of harmony and equipoise. Where the Man-Fish disports itself—is the Abyss. Where Water is at Rest—is the Abyss. Where Water is in Motion—is the Abyss. The Abyss is nine-fold and I have shown but three."

Once again Chi Han accompanied Lieh Tzu to the presence of Hu Tzu. But the magician looked confused, terrified and fled. "Pursue him!" ordered Hu Tzu, and Lieh Tzu ran after him, failed to overtake him and returned. "I showed myself to him just now as Tao was before It became. I was to him as a great blank existing of itself."

Upon this Lieh Tzu stood convinced that he had not yet learnt the real doctrine and so set to work in earnest, and for three years did not leave his home. He did cooking for his wife; he fed the pigs just as if he were feeding men. He discarded the artificial and reverted to the Natural.

Here is the tale about Lieh Tzu's second instructor:

Lieh Tzu played the master and tried to teach archery to Po Hun. He gave the exhibition of how he could let the arrows fly with a cup of water placed on his elbow, and standing like a statue. "Bravo! but—" said Po Hun, "that is the shooting of an archer, but not of one who is above passion. Mount with me to the edge of a precipice." They went and Po Hun approached it backward until his feet one-fifth of their length overhung the chasm. He beckoned Lieh Tzu, but he was prostrate on the ground with fear-sweat all over him. Then he was taught—"The perfect man soars to the blue sky above, or dives down to the yellow springs below, or traverses the eight ends of the great compass, without a change in countenance or unevenness in breathing. You are terrified. Your internal economy is defective. You have no Tao." And so Lieh Tzu began his practices again.

These two anecdotes show the psychic tendency of Lieh Tzu in his early days. Of this second instructor Po Hun another story is

narrated, to draw the moral that a disciple must appear as nothing in the eyes of men.

Lieh Tzu went to Po Hun and said: "I am afraid. Out of ten restaurants at which I ate five would take no payment. It means that the truth within not being duly assimilated a certain brightness is visible externally and to conquer man's hearts by force of the external is not wise. If a poor restaurant-keeper is tempted to do thus, who knows but a prince would be tempted to reward me with a post. That is what I was afraid of." "Your Inner Lights are good, but if you don't look out the world will gather round you." Shortly afterwards Po Hun went to visit Lieh Tzu and lo! he had a large number of visitors. He stood there awhile, resting on his staff. Then without a word he departed. Hearing of this Lieh Tzu ran after Po Hun and cried: "Master, now that you have come will you not give me medicine?" "It is all over! I told you that the world would gather around you. It is not that you can *make* people gather around you; you cannot prevent them from doing so. What use of further instruction? Exerting influence thus unduly, you are influenced in turn. You distrust your natural constitution. Those who associate with you do not admonish you. Their small words are poison. You perceive it not; you understand it not. Alas! The clever toil on, and the wise are sad. Those without ability seek for nothing-ness; with full bellies idly they wander about; they are drifting boats, not knowing whither they are bound."

Perchance it was to cure this early psychic tendency that Lieh Tzu studied metaphysical propositions and universal fundamentals, and later in life taught them. We will give a few culled flowers from the garden of Lieh Tzu, but in doing so would like the reader to remember that there are giant trees and bushes besides, and these flowers are only on some amongst them:

Origins:

The inspired men of old regarded the Yin and the Yang as the cause of the sum total of Heaven and Earth. But that which has substance is engendered from that which is devoid of substance. Hence we say, there is a great Principle of Change, a great Origin, a great Beginning, a great Primordial Simplicity. In the great Change substance is not yet manifest. In the great Origin lies the beginning of substance. In the great Beginning lies the beginning of material form. In the great Simplicity lies the beginning of essential qualities. When substance, form and essential qualities are still indistinguishably blended together it is called Chaos. Chaos means that all things are chaotically intermixed and not yet separated from one another. The purer and lighter elements, tending upwards, made the Heavens; the grosser and heavier elements, tending downwards, made the Earth. Substance, harmoniously proportioned, become Man; and, Heaven and Earth containing thus a spiritual element, all things were evolved and produced.

To the beginning and end of things there is no precise limit. Beginning may be end, and end may be beginning. But beyond infinity there must again exist non-infinity, and within the unlimited again that which is not unlimited. It is this consideration—that infinity must be succeeded by non-infinity, and the unlimited by the not-unlimited—that enables me to

apprehend the infinity and unlimited extent of space, but does not allow me to conceive of its being finite and limited.

The lesser is always enclosed by a greater, without ever reaching an end. Heaven and earth, which enclose the myriad objects of creation, are themselves enclosed in some outer shell or sphere. Enclosing heaven and earth and the myriad objects within them, this outer shell is infinite and immeasurable.

EVOLUTION:

On one hand, there is life, and on the other, there is that which produces life; there is form, and there is that which imparts form; there is sound, and there is that which causes sound; there is colour, and there is that which causes colour; there is taste, and there is that which causes taste.

Evolution is never-ending. But who can perceive the secret processes of Heaven and Earth? Thus, things that are diminished here are augmented there; things that are made whole in one place suffer loss in another. Diminution and augmentation, fullness and decay are the constant accompaniments of life and death. They alternate in continuous succession, and we are not conscious of any interval. The whole body of spiritual substance progresses without a pause; the whole body of material substance suffers decay without intermission. But we do not perceive the process of completion, nor do we perceive the process of decay. Man likewise, from birth to old age becomes something different every day in face and form, in wisdom and in conduct . . . Though imperceptible while it is going on, it may be verified afterwards if we wait.

ON MAN, ANIMAL AND SPIRITUAL:

The spiritual element in man is allotted to him by Heaven, his corporeal frame by Earth. The part that belongs to Heaven is ethereal and dispersive, the part that belongs to Earth is dense and tending to conglomeration. When the spirit parts from the body, each of these elements returns to its proper place. That is why disembodied spirits are called *kuei,* which means "returning," that is, returning to their true dwelling place.

There may be similarity in understanding without similarity in outward form. There may also be similarity in form without similarity in understanding. The Sage embraces similarity of understanding and pays no regard to similarity of form. The world in general is attracted by similarity of form, but remains indifferent to similarity of understanding. Those creatures that resemble them in shape they love and consort with; those that differ from them in shape they fear and keep at a distance. The creature that has a long skeleton, hands differently shaped from the feet, hair on its head, and an even set of teeth in its jaws, and walks erect, is called a man. But it does not follow that a man may not have the mind of a brute. Even though this be the case, other men will still recognize him as one of their own species in virtue of his outward form.

Between his birth and his latter end, man passes through four chief stages of development:—infancy, adolescence, old age and death. In infancy, the vital force is concentrated, the will is simple, and the general harmony of the system is perfect. External objects produce no injurious impression, and to the moral nature nothing can be added. In adolescence,

the animal passions are wildly exuberant, the heart is filled with rising desires and preoccupations. The man is open to attack by the objects of sense, and thus his moral nature becomes enfeebled. In old age, his desires and preoccupations have lost their keenness, and the bodily frame seeks for repose. External objects no longer hold the first place in his regard. In this state, though not attaining to the perfection of infancy, he is already different from what he was in adolescence.

On Dreams:

A dream is the meeting of minds; an event in our waking consciousness is the coming together of sensible substances. Hence our feelings by day and our dreams by night are the meetings of mind with mind and of substance with substance. It follows that if we can concentrate the mind in abstraction, our feelings and our dreams will vanish of themselves. With those who rely on their waking perceptions you cannot argue. Those who put faith in dreams do not understand the alternating processes of evolution. "The pure men of old passed their waking existence in self-oblivion, and slept without dreams." How can this be dismissed as an empty phrase?

On Animals:

The intelligence of animals is innate, even as that of man. Their common desire is for propagation of life, but their instincts are not derived from any human source. There is pairing between the male and the female, and mutual attachment between the mother and her young. They shun the open plain and keep to the mountainous parts; they flee the cold and make for warmth; when they settle, they gather in flocks; when they travel, they preserve a fixed order. The young ones are stationed in the middle, the stronger ones place themselves on the outside. They show one another the way to the drinking-places, and call to their fellows when there is food. In the earliest ages, they dwelt and moved about in company with man. It was not until the age of emperors and kings that they began to be afraid and broke away into scattered bands.

On Karma:

Li (spirit of exertion) and Ming (spirit of destiny) work conjointly. The husbandman takes his measures according to the season, the trader occupies himself with gain, the craftsman strives to master his art, the official pursues power. Here we have the operation of human forces.

But the husbandman has seasons of rain and seasons of drought, the trader meets with gains and losses, the craftsman experiences both failure and success, the official finds opportunities or the reverse. Here we see the working of Destiny.

When the body is bent its shadow is crooked; when upright the shadow is straight. Likewise, contraction and extension are not inherent in the Subject, but take place in obedience to causes. Holding this theory of consequents is to be at home in the antecedent. Therefore if speech is sweet, the echo will be sweet. Hence the saying, "Heed your words, and they will meet with harmonious response; heed your actions, and they will find agreeable accord." Therefore the Sage observes the issue in order to know the origin, scrutinizes the past to know the future. The standard of conduct lies with one's own self. You will find no instance of preservation or destruction, fullness or decay, which has not obeyed the supreme Law of

Causality. Those who excel in beauty become vain, those who excel in strength become violent; for Causality ceases where Balance is.

ON SPIRITUAL EXERCISE:

The source of life is death; but that which produces life never comes to an end. The origin of form is matter; but that which imparts form has no material existence. The genesis of sound lies in the sense of hearing; but that which causes sound is never audible to the ear. The source of colour is vision; but that which produces colour never manifests itself to the eye. The origin of taste lies in the palate; but that which causes taste is never perceived by that sense. All these phenomena are functions of the principle of Inaction (Wu Wei). To be at will either bright or obscure, soft or hard, short or long, round or square, alive or dead, hot or cold, buoyant or sinking, treble or bass, present or absent, black or white, sweet or bitter, fetid or fragrant:—this it is to be devoid of knowledge, yet all-knowing, destitute of power, yet all-powerful.

The man who did more to popularize Lao Tzu's doctrine of Tao was Chwang Tzu, who followed Lieh Tzu and in whose writings references to our author are to be found. The study of Taoism can not be complete without some knowledge of Chwang Tzu's teachings. After him came the corruption and the downfall of pure Taoism, and so to a summary and examination of Chwang Tzu's books we must turn to bring our study of Tao-Theosophy to a close.

THE ROOT OF RELIGION

. . . the Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.—*S.D. I, xx. Int.*

THE "PRINCIPLES" OF MAN

THE philosophy of Theosophy is primarily a study of Consciousness. All objects of whatever nature, on any plane of life and being, are effects and not causes; they are phenomenal, not noumenal. Therefore their nature, relativity and significance cannot be grasped and understood by any study whatever that considers them as something in themselves. They are aspects, modes, *productions*. The real study and the real understanding lies in a tracing them back to their source—and from it as a basis viewing all objects whatever, all relations, all things.

Students of Theosophy are primarily human beings. We begin this study right where we are—and wherever we are. Thus it is natural that our conceptions of the teachings should be limited at first within the boundaries of our physical universe. Ours is a three-dimensional conception of time, space and causality; everything we perceive is an object—a "thing." So we translate the ideas symbolized by Theosophical statements, and the special usages of words employed, in terms of physical waking consciousness—from which arises our too-often mechanical perception, and consequent faulty applications, of Theosophical tenets.

It is difficult indeed to break down the bondage of a life-long habit of body; how much more difficult to free oneself from the slavery of a life-long habit of mind! Consider such an idea as Space, for instance: we speak of it freely, even in terms of *seeing* and *thinking,* not at all realizing the undeniable fact that nobody ever *saw* or *thought* Space. It is objects *in* Space that are perceived and thought about. When we see or think "space," a very little examination will show us that we are considering *objects as circumscribing emptiness,* and this imagined circumscription—which is no-thing—we assume to be Space. Furthermore, we consider the objects as real and the "emptiness" as unreal. "Emptiness," to us, is *absence of objects.* Thus it appears that even our weak and insufficient space-concept is three-dimensional, being dependent upon objects, or their absence.

The fact is that Seer and Space itself are alone the reality: not the changing objects that the one reacts to, and the other provides a field of manifestation for. Both the Consciousness and its field are permanent—always there; the changing and evanescent objects come and go, as do their relativities while manifesting. In the light of these simple facts of everyday experience, what are the values and what the reality of our three-dimensional Universe? *Relative* values only; real *to us* only for the time being.

How do most students consider the Principles of Man? As

"things," as objects—is it not so? Taking the physical body as number one, do we not by analogy and correspondence consider the unseen "principles" as other "bodies"? We give them physical attributes, allocate them in terms of length, breadth and thickness —materialize them in every possible way, and evaluate them as things-in-themselves. They are not. They are not even "bodies". They cannot be weighed, measured and compared in any form of our three-dimensional-world terminology. To us here they have no ex-istence. To break our hard and fast conclusions, and our very modes of thinking, the Teacher remarked that the "principles" could not be thought of as existing in time or space—meaning doubtless *our* time and space. How often do we think of this statement of H.P.B. when considering the "principles"? Yet we must, if ever we are to understand and *consciously* function with them.

From this broader point of view what *is* a "principle"? It is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being, implies that one is acting in and with that principle *in himself* which corresponds to that particular plane of being.

Do the "principles" exist independent of one another? Each principle is derived from and exists within the One Supreme Principle. As the lowest principle is derived from and depends upon the chain of principles above it, the principles are *interdependent.* Considering the physical body as the lowest principle: there are bodies on earth all the time as long as humanity remains, but our present bodies had their beginning and will have their dissipation. The reason why we have the present body is because we occupied bodies before, having established the "principle" of bodily, sentient existence. When we leave the body it returns to the elements from which it was drawn, but the "principle" of bodily expression remains in us, and will be expressed in another body at some future time. The principles thus remain, although the operation of those principles and the tendency to do so is periodical.

But consider the principles "from above down" and we can find another way of breaking up our hard and fast, materialistic conceptions. There is really but *one* principle—Atma—which works with and through six *vehicles.* Atma does not "correspond to" the Absolute: it *is identical with* the Absolute. At the beginning of a great day of evolution, then, the first great "pair of opposites" appear in Space, or the Absolute. They are Spirit and Matter. This, in man, is *Buddhi.* Mind, or *Manas,* is its active aspect; it might be thought of as "a specialization of *Buddhi.*"

With Spirit-Matter, the primary "opposites," in manifestation, and using the synonymous term "Consciousness" for Spirit—we have as evolution proceeds: Consciousness *and its modes;* matter

and its differentiations. As a totality, these are the "principles" in Man and in Nature—six from the Consciousness point of view, six from the matter point of view. Every principle is thus dual, in the sense that it is a mode of consciousness and a differentiation of matter. Each principle is a mirror and instrument of perception, as also a recording instrument, for some aspect of Nature.

MAN is none of his principles, nor all of them put together. He is essentially Atma. His principles are his particular "sample lot" of all those classes of "lives," representing differing degrees of intelligence, which are included in the solar system within which he is operating.

As to the genesis of Spirit and Matter H.P.B. states, "Spirit is the first differentiation of and in space; and matter is the first differentiation of Spirit." These are said to be co-eternal, and indeed, are so, so far as our minds are concerned, for the reason that we cannot grasp either the first or the second differentiation of, and in, the Absolute—and of That, do no more than affirm that *It is.* Periodically It is said to exhibit aspects of itself, hence there is always the Unmanifested behind all manifestation.

That Man is essentially the Unmanifested, we can know correspondentially, because the ultimate expression any man can make in regard to himself is to affirm, "I am." Yet each one knows that the totality of him is never manifested. The whole of him never goes into anything that he does; always there is That behind, to energize, support and harvest the results of further doings—storing the gain in the appropriate instrument, or "principle"—Itself being unchanged, but capable of energizing and supporting infinite growth and change.

Man is therefore both the Absolute Unmanifested and the "periodically exhibited aspects"—the Manifested. As stated in the scriptures of old: THAT THOU ART!

PROGRESSIVE AWAKENINGS

. . . . Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. —*S.D. I, p. 40.*

EVERY DAY OCCULTISM

WHAT is Occultism, or Yoga? There are as many definitions as there are men—which shows that every man is an Occultist of a sort, incessantly engaged in employing whatever of knowledge and power may be his, in the pursuit of some definite object, or series of objects. Each finds himself aided or opposed by others who have similar or alien purposes.

So Occultism, in a practical sense, is not only our place and share in the "struggle for existence," but the place and share of all the other Beings in nature. With all of these we are constantly changing places in every sense, putting ourselves, or being put, in the place of others, with or without our concurrence. Nature, as we contact nature, and ourselves, as nature contacts us, are continually at odds. There is not merely the struggle for existence, but its perpetually varying fortunes—proof positive that our knowledge and powers, our occultism, "is not sufficient," in the words of King *Duryodhana.* Yet, like him, the mass of men go on fighting just the same, blind slaves of the blind impulse to action, without ever really asking themselves why or wherefore. This is the Yoga of instinct, of impulse, of habit, of circumstance, which governs not only the Kingdoms of nature below man, but the great majority of Mankind itself. Wherever met it is really *passive* Yoga, for the "impulse to action" does not proceed from the Individual will and choice, but from unreasoning obedience to the race mind and ideas. Duryodhana, be it noted, though a King, none the less had his "preceptor," the same as *Arjuna*—preceptor whom he addressed in the same term which Arjuna used with *Krishna,* that is, MASTER.

Being a "King," Duryodhana had his army of followers of every grade of discipline and intelligence, all armed with the same or similar weapons with Arjuna's own army. Nevertheless, Duryodhana frankly declares to his preceptor that while his own forces are "insufficient," those of Arjuna are "sufficient"—and yet is "resolved to fight." What may be the meaning intended to be conveyed by this symbolical anomaly?

Studying the poem as a picture of human nature, just as "true to life" now as then, Duryodhana, his army, their weapons, his preceptor, represent the leaders of mankind, mankind in the mass, their actual knowledge and powers, and their inherited and acquired *basis* of action—the race mind as typified in our religion, science, and philosophy, the "preceptor" of us all.

Arjuna was just as much a human being as Duryodhana, and his followers were, like Duryodhana's—*followers,* not to be distinguished one from the other except in leadership and uniform.

The picture shows Duryodhana determined to go on fighting

with insufficient forces, and Arjuna resolved *not* to fight even with sufficient forces to achieve his declared object—another paradox. As "practical Occultism" there is nothing to choose between the Yoga of Arjuna and the Yoga of Duryodhana, which is to say, between what in our day we call religion and science, or Superstition and Materialism. These are the only forms of occultism we know: if we rely on them as our basis of action we too will find them "insufficient" in the crucial hour; if we try to throw off their influence because we have found them worthless we shall find ourselves with no basis at all, and so "give up," because we have nothing "on which to stand."

Arjuna's place in evolution is distinctly in advance of Duryodhana's, but it is a purely negative gain. He has found out that the so-called "objects of existence" are not worth fighting for; so his heart fails him. In this moral breakdown his Will is paralyzed, and he finds himself in that "fearful abyss" which the unknown author of "Light on the Path" calls "the abyss of nothingness," and which, he says, has to be crossed in two steps—both steps "negative"; that is to say, "they imply retreat from a present condition of things rather than advance towards another."

This "first step," says the same author, has been taken by many men, and has been pictured by many novelists, but—"No novelist has followed to the second trial, *though some of the poets have.*" This may give a hint as to why the *Gita* is cast in poetic form; as to the hold poetry has ever had on the noblest minds; as to the rarity of great poets in all ages; as to the dearth of poets and poet-lovers in our times. Poetry and music deal with Rhythm—with *both* discord and concord, making of these antithetical elements Harmony—the *Song* of Life.

Many a man has had his heart broken by the "loss of all"—the perception of the worthlessness of human life itself, not just the loss of treasured possessions which he might hope to regain or replace. And what then? Our novelists have pictured it over and over again: the man "gives up" in one fashion or another, as Arjuna proposed to do. Some commit physical suicide, some mental, some moral. The intellect sees the Truth regarding human life, and the sight kills—not merely stupefies or lulls—the whole energic basis, the whole incentive to action which makes *human* "life worth while." If the man does not succumb to the reactionary impulse of self-destruction he is just as apt to fall victim to its opposite, *Quietism*—"that utter paralysis of the Soul," as one of the Mahatmas characterized it. One has but to look about to see the numbers of these "living dead," veritable walking Shades of once-living Duryodhanas and Arjunas. No more than the spectral visitants of the séance-room have these poor materialized ghosts any capacity for self-energization. They are but pushed and pulled hither and

yon by the attractive and repellant forces active in men with convictions—whatever those convictions may be. The Pioneers of thought in every field, but particularly in the religious one, of necessity galvanize these psychic vampires and corpses, embodied as well as disembodied.

Arjuna had come in the course of his evolution to the point of this "separation of the Principles" while still in the midst of human life and action—the point reached by ordinary men only at the time of death, or exit from human life. He *had* to go on living, with no reason for living. He had, therefore, to fall back to a basis of existence which would be *sub*-normal, or adopt a *super*-normal basis—and it is this latter which Krishna offered him. In other words, Arjuna had reached the parting of the ways in the psychic nature: he was doomed to mediumship, or—he had to *choose* Chelaship. Neither of these is normal to human life, but abnormal in racial evolution. All normal human beings experience those alternating influences which we typify as good and evil, success and failure, but normally succumb to neither. The medium pure and simple is one who has succumbed to psychic influences, whatever name be given to them; the Chela is one who sets out to understand and master the forces which govern human life—to "forever burst the *bonds* of Karma and rise above them."

Krishna at no point in the poem argues with Arjuna, or even reasons with him. Throughout, Arjuna has to do his own reasoning, reach his own conclusions, make his own choice—an example in the Occultism of teaching which theosophists themselves might profit by; a lesson in the meaning of Chelaship which the Arjunas of today need still to learn.

What Krishna does is to provide another set of reasons altogether from those which have hitherto actuated Arjuna's conduct, whether in struggling or in deciding "not to fight." Krishna has noted, if we have not, that Arjuna is not complaining of the wrongdoing of others, does not resent "circumstances," but is willing, all too willing, to accept his "fate" without repining, and is ready to listen, for he "sat down in the chariot between the two armies," a passive recipient of whatever might befall.

The first direct action of Krishna is to provide another basis for action and to test out the strength of Arjuna's negative decision. This runs all through the second and third Chapters. Throughout, the two chapters are marked by irony—not that "irony of circumstances" by which Arjuna found himself mocked and disillusioned, nor yet by the sarcasm and derision which we associate with that term, because that is our occultism in its employment. No, Krishna's irony is that gentle dissolving and refining process sometimes called "Socratic irony" because it was the favored prescription of the great Athenian in purging from the mind of his disciples the infec-

tion of prevailing ideas of life and duty. Irony *never* means what it says, but always more, or less, than is said. In this respect Krishna, like every other Great Teacher, is an arch dissembler. We have given that term, too, a bad meaning by our use of it, as with so many other Occult powers and their expression. *We* indulge in irony, we dissemble, for purely personal and selfish reasons—for our own sakes, not for the extrication of another from his mental and moral entanglements, nor for his enlightenment and education. Therefore we either take *literally* whatever the Teacher does or says—that is, at its human evaluation—or else, if we catch a glimpse that there is something Occult within his words or deeds, we are worse troubled and despondent than before lest the Teacher may have "misunderstood" or, after all, be "playing us false." It seldom occurs to us, when we find ourselves in Arjuna's dilemma, that possibly it is ourselves who misunderstand the Teacher as badly as we confess we have misunderstood life and duty—that the Teacher's difficulty may, in its way, be as great as our own. Hard as it is to learn, even from an accepted basis, it is infinitely harder to throw away an old basis and adopt and learn from a new one. Hard as it is to learn in any case, it is still more difficult to *teach*.

So Krishna tempts, or seems to tempt, Arjuna to re-arouse his fighting spirit by a direct appeal to Arjuna's old springs of energy —his conceptions of "honor," "duty," his pride, his caste, his ideas of shame and ignominy, of possessions. As no response is recorded from Arjuna, we may well conclude these stimuli fail to stir him at all—that no personal motive can again ensnare or enslave him. Krishna probes deeper still: he discourses of the religion and science of the day—matters just as profoundly influential over the race mind then as now, and speaks of these "sacred" subjects with no respect for them at all. He shows that they are but creations of the "three qualities" of human nature, that there is nothing divine in them. He calls them mere "snares of delusion," metaphysical objects as worthless as the physical ones which Arjuna has renounced. This, too, fails to provoke a response from Arjuna —which shows that this particular Arjuna of fifty centuries ago was somewhat more advanced than many Theosophists are now. Through all this irony, however, runs the theme of the new basis, the note of action on it and from it, all couched in terms familiar to Arjuna's mind. This was to prepare Arjuna's intellect, his "heart" being dead within him. Yoga, contemplation, equal-mindedness, unselfishness—*motiveless* action, from the human standpoint—all these and other terms are employed to picture to Arjuna that there is another Path of action by which alone perfection can be reached.

The "impulse to 'Soul culture' " springs up at last in Arjuna and he asks for a "description" of such a Perfected Man.

There is no more perfect picture in the long gallery of human and divine portraiture with which the whole *Gita* is filled, than that afforded by this question of Arjuna's and by Krishna's reply which closes the second Chapter. It is the unconscious renaissance of the purely personal and human in Arjuna. He wants to know what a "Master" is like, and addresses his "communication" to the MASTER beside him in the chariot, wholly innocent of the irony of the situation! Krishna, as gravely, gives the desired "description." And then, opening the third Chapter, Arjuna thanks Krishna by telling him, "Thou, as it were with doubtful speech, confusest my reason!"

Theosophists can find in the story of H.P.B. and Mr. Judge, and that of the Arjunas who sought them, the repetition of the ever-living *Gita's* opening chapters.

THE EARTH AND THE MOON

In reality the Moon is only the satellite of the Earth in one respect, viz., that physically the Moon revolves round the Earth. But in every other respect it is the Earth which is the satellite of the Moon, and not *vice versâ*. Startling as the statement may seem it is not without confirmation from scientific knowledge. It is evidenced by the tides, by the cyclic changes in many forms of disease which coincide with the lunar phases; it can be traced in the growth of plants, and is very marked in the phenomena of human gestation and conception. The importance of the Moon and its influence on the Earth were recognized in every ancient religion, notably the Jewish, and have been remarked by many observers of psychical and physical phenomena. But, so far as Science knows, the Earth's action on the Moon is confined to the physical attraction, which causes her to circle in her orbit. And should an objector insist that this fact alone is sufficient evidence that the Moon is truly the Earth's satellite on other planes of action, one may reply by asking whether a mother, who walks round and round her child's cradle keeping watch over the infant, is the subordinate of her child or dependent upon it; though in one sense she is its satellite, yet she is certainly older and more fully developed than the child she watches.—*Secret Doctrine*.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

IT was in anticipation a rather awesome experience for the two young Houghtons to have their sister Alice home from college on her first vacation. The mere fact of her having entered new halls of learning had made her seem to them a thing apart, but when she was actually at home, she was, after all, just the same old sister Alice—save that she did have many things to tell of new sights, new friends, new studies, and new books.

"But, the thing I like best about college," she was saying one evening as they sat around the friendly fire, "is that study and work seem so *natural* there. Everybody *wants* to study and work, and you don't feel the same never-caught-up hurry that you do at High School. I have so much more time now to think, and look, and listen, and even to read outside my assignments, besides allowing some hours for other kinds of 'good times.' "

"Funny," said Edward, "I found I liked High School better than Grammar, too, because studying seems to be more natural than in the grades. I believe the teachers themselves care more about studying. But, I'm not so sure I want to go to college myself. There are certainly any number of great men who weren't college graduates."

"Ho, ho!" Alice rallied him. "But suppose you aren't destined to *be* great? If you are great enough in yourself to be able to educate yourself—and especially, if Karma doesn't allow you to go to college, I suppose you wouldn't miss a college education, but I have even heard that one of the Masters of whom H.P.B. wrote went to a German University in order to be better able to understand the thought and scientific language of the day."

"And," Ellen, the High School Junior, added seriously, "I've heard people say that Jesus went to India to be taught. So, he must have had a special training, even if he didn't have a college diploma."

"Yes," Alice went on. "And he had his disciples in special training, too. All the great thinkers of ancient times—like Pythagoras and Plato—had their schools, in which their learning and ideals were passed on. Why, I wonder if our colleges aren't descended from those very schools! And because that intimate relation of teacher and pupil has existed so long ago is what makes study and work so natural at college now!"

"Oh, you mean maybe college students once studied in those schools of Greece in other lives?" asked Edward, warming up.

"Well, I wouldn't necessarily mean that for all, but I would think that many of those teaching and learning must have been the students of other times, and their feeling about study would be communicated to others."

"Have you found any of your class-mates interested in reincarnation, Sis?" (For Edward, the subject is never out of mind.)

"Do you know, it seems the strangest thing to me—they all *believe* in it, but none of them are interested in it! They will wonder who they or other people *were* last life, but they never think of it as a law that applies to everything, to-day—to themselves, and to all other beings, too, to nations, worlds, and the very chemical elements. It isn't a living, vital fact to them."

"Now, why do you suppose that is, Alice?" asked Ellen, puzzled.

"Well, it seems to me, it is because reincarnation is a very ancient belief, and they are accepting only what is new. Their thought and enthusiasm are all for what they call 'new values.' Our mystical Helen of Troy, and the Knights of King Arthur are interesting to them only as they have 'new values.' "

"Oh Sis, tell us what they mean by 'new values.' "

"For instance: you know how we have always regarded George Washington—the Father of our Country—worthy of our deepest reverence and admiration for his high services. And we have even thought he had help from the Adepts in his times of trial. That's a very old-fashioned view. Two new books on Washington have been published lately that the students are 'wild' over. These accounts make Washington out as a very ordinary man—show up every defect in his personal appearance—emphasize every commonplace act of his as indicating the real Washington—declare he was no genius, but simply had the steadfastness to stay by the task he had undertaken, and so he accomplished his purpose, which wasn't his own ideas so much as the need of the time. The cherry-tree is, of course, absolutely demolished!"

"I never supposed it was anything but a symbol, did you, Alice?" Ellen spoke with a little agitation.

"That's just it, you see, Ellen. They all want *facts* so hard that the truth escapes them. They can't be bothered with symbols, and not much with ideals. They are delighted to see the cherry-tree demolished, and to think instead that Washington told many 'white lies'; but to think that the story symbolizes that veracity which only sages have never occurs to them."

"When you come to think of it," spoke Edward now with eyes aglow, "it takes a pretty strong man—a great man—to *stay by* the task he undertakes. I guess if we were going to examine the men who are so small—never contribute anything to the common good, we'd find they are men who are always moving on, dissatisfied, rest-

less, with no ideas but to get the soft side of life without paying the price. Washington stayed by when everything was going against him. No matter how 'ordinary' he might have been in other ways, that quality wasn't ordinary. They would think Mr. Judge very 'ordinary,' I suppose."

"Yes, and in calling him 'ordinary' would think him worthy of no further consideration. Their 'new values' seem very superficial to a Theosophist, don't they?"

"Do you remember what Grandfather used to say, Alice?" Ellen spoke with a soft reminiscence of Grandfather's whimsicality. 'What's true is not new; what's new is not true.' "

"Yes, we know that the great ancients had better, truer values. I suppose it's a part of *our* task—a need of *our* times—to stay by them, as Washington did by his purpose and plan."

Initiates in All Ages

. . . The public must be made acquainted with the efforts of many World-adepts, of initiated poets, writers, and classics of every age, to preserve in the records of Humanity the Knowledge of the existence, at least, of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming Chapter and Verse where may be found mention of these great characters, who were preceded and followed by a long and interminable line of other famous Antediluvian and Post-diluvian Masters in the arts. Thus only could be shown, on semi-traditional and semi-historical authority, that knowledge of the Occult and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself.—*S.D. I, xlv., Int.*

THE SEEMING VOID

WHAT we know as Karmic Law is a vision through the lenses of action, of that condition in nature which might be expressed as a balance of universal forces. The essence of nature seeks harmony as water seeks its level; but absolute harmony, to the conception of human kind, is a static condition. This being the nature of the Universe, implies that any disturbance of cosmic rest must result in an apparent expenditure of force to a like amount in the opposite direction—another expression of the "law of action and reaction."

The most primitive trait of life is simply desire for sensation; that desire is the most prominent characteristic of immaturity, whether in youth or in adult. There is no intelligence in desire save a tendency to seek objects. Thus the personal self, lacking proper teaching, enters upon a course of unbalanced action, its limit of travel being determined only by impingement—often with disastrous results—upon the spheres of other creatures. Anyone who lives for sensation, whether in pain or in pleasure, in course of time reaches the end of his tether. The only currency in which his debt can be paid is the reverse of the original expenditure.

In this race and in this age, cursed by ignorance of the "pairs of opposites," there are few not led by personal desire. Thus with untold thousands the descending slope of life is a period of disillusionment, weariness, and emptiness. This, and not an aging of body cells, is the real cause of the *welt-schmerz* leading to despair and often to suicide. It is likewise a secret of the tremendous hold which the religious doctrine of "eternal rest" has upon the mind of the unthinking masses. Many who rebel at the notion of reincarnation, ignorantly assume that their present weariness will be born with them again; yet it is just such world-weary who will plunge once more into the stream of life obsessed by the fever of desire.

Do we not, unknown to ourselves, carry the same notion into our Theosophical thought and Theosophical effort? Who does not at some period dangle before himself the bait of a fruitful Devachan as reward and encouragement for this life's work? Are there not others who live and labor in the hope of some flat space on the Path, where tensed muscles may be relaxed, and tired feet glide for a while instead of stepping forever upward from difficulty to difficulty?

It is the same old illusion, the same following of desire behind another face. Being is the outcome of action; when action ceases, being ceases, and that is—never. Laying aside the mental casing of this Manvantara, we shall become Dhyan-Chohans with vaster

labors and greater responsibilities than yet imagined, else sink to the bottom of the ladder, to begin over again, with Karmic interest to pay. If this vision be clearly seen, but through the eyes of the personality only, no wonder a thirst for annihilation sets in! Then let it not be forgotten: true rest and true action are one and the same. Take heed, those broken upon the wheel of life—it was the *rim* which carried your fetters; the devils of desire and passion who swung the crushing mallet! Had you known the existence of the central hub and tried to reach it, this had never befallen. To the Immovable Spirit, about which circles all the phantasmagoria of manifest life, weariness is incomprehensible because change does not exist. All things *are*. The sage who reaches the fixed center of his own being, learns that harmony, rest, and *right action* are one and the same. The personality—which alone longs for rest—finds both annihilation and fulfilment by absorption in the Spiritual Self. The Spiritual Self, seeing only ideas, deluded into thinking itself concerned by desires, finds rest and release through the simple realization of its own nature. The disillusioned for whom life has turned from rose to gray, are, did they but know it, in such position to learn the nature of life and to find release, as they shall not again attain until the turn of the next cycle.

The devotee who knows the divine truth thinketh "I am doing nothing" in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing his eyes, he sayeth, "the senses and organs move by natural impulse to their appropriate objects." Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquility; whilst he who through desire has attachment for the fruit of action is bound down thereby. (*Bhagavad-Gita,* Chap. V.)

Endless Evolution

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor.—*S.D. I, p. 43.*

ANSWERS FROM "THE FORUM"

Considerations On Deity*

Question—Theosophy holds God to be One and eternal,—Absoluteness itself. The Bible says that man was made in the image of God. Man we understand to be composed of seven principles,—a union of the three higher, the immortal, principles with the four lower, those which disintegrate and go back to the dust. Are not all these principles, or parts, which are found in man, found also in God? I ask because some teach "Nothing is but Spirit." Matter seems to me to be one aspect of Spirit. It comes from something and goes back to its place, and there is no place outside of God.

Answer—I have not the hardihood, as the Editor has, to affirm in one breath that we must not speculate on the Infinite, and in the next to give attributes to the Infinite, such as immanency in all things, separability from us, and the like, and, taking his advice to confine ourselves to common-sense and what we can know, I waive the discussion on the question of the Absolute or an infinite God. It is hopeless. The quotation in the question proceeds in use therein upon the assumption of a God who can be understood and described either directly or by analogy or contrast. This is wholly beyond me. But I am quite willing to repeat that the Teachers whom I follow say that the Absolute exists and cannot be discovered nor known; that at the dawning of what is commonly called creation and evolution Spirit and Matter appear in space. This I accept, for it fits in with the logic of the rest of the doctrine. They call this the first differentiation. The assertion—made chiefly by the schools of mind-cure—assumes that spirit only is, but cannot explain nor justify the assumption, which is only, indeed, for the purpose of founding other assertions regarding mere bodily ills of no great consequence except to the weak or those devoted to material enjoyments. It is further taught and seemingly with reason that, in all, seven cosmic differentiations take place, and from these the sevenfold constitution of man is derived. His gross body stands for the whole of gross matter, his astral body for another differentiation, his passions for the energy of the heterogeneous cosmos, his life copies another of the seven, and so on until all are complete. But if you postulate a God, you must put man either in him or outside; and if the latter then your God is not infinite, but has in his universe something that is not himself—for the Infinite must be all. It is much safer to construe these Bible verses in the old Theosophical way, which would in the present instance show that man is made in the image of his God, who is his Higher Self. If the other position

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is adopted, that of postulating a God and giving him any attributes whatever, then your mind can have no possibility of reaching a conclusion save by the arguments and distinctions made by the schoolmen of Europe and the disputing theologians of India,—and that conclusion may temporarily, say for one life, satisfy you, but it will remain false. It belongs to the great number of illusions of matter which are ever deluding the mind of man.—*W.Q.J.*

Free Spiritual States*

Question—If while in the present incarnation we are able to arrive at the "free" spiritual condition, the great reality, as designated in the tract "Spirituality," when during the long interval between reïncarnation, while the spirit is not chained to the body, but experiences that unreal state "sleep, a sleep of dreams"—as stated in "Lucifer," what progress is made?

Answer—There is much confusion in this question, and hence I infer a similar state in the mind of the questioner as to the matter propounded. Two states or kinds of development are mixed together, one the free liberated state of a Jivanmukta, and the other that of a being who is obliged to reïncarnate. Only those are free who are Jivanmuktas; having reached that state they are no more confined to mortal birth, but may take up a body or not as they see fit. A Jivanmukta participates in the souls of all creatures and works for the good of the human family. To take a known case, it should be remembered that the Adept who is helping the T.S. is a Jivanmukta, but is all the time engaged in the great work of assisting the great orphan, Humanity. And it is thought by some that he is waiting for the time to come when the races have reached a higher state of development, and he can reïncarnate as some great personage to carry on the work now begun.

It could not therefore be possible that, having reached the liberated or free state referred to, there should be any "long interval between reïncarnations," or any interval at all; and thus the question "What progress is made?" is a *non sequitur* which needs no other specific reply.

If by "that unreal state sleep, a sleep of dreams," is meant the state of devachan, the answer is that he who is liberated does not experience devachan, since that is a state possible only while one is still subject to delusion.

But on examining the tract on Spirituality I do not find the statement made which the questioner quotes. I must infer, then, that some lesser, lower view of "free" and "spiritual" states was in the

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mind of the person, some idea that one might in this present incarnation reach to the state of Jivanmukta, and that one who is free could still be obliged to reincarnate. From having referred to an intermediate state of sleep and dream, such might be inferred to be the case. But a study of the philosophical basis of all these Theosophical ideas would prevent such confusion as I have attempted to point out and to cure. Indeed, on the third page of the very tract spoken of, on line 19 *et seq.* I find a direct claim that we are really only aspiring to the state referred to, and that we can begin now that training which shall lead us up to the heights on which the liberated stand. No reference at all is made to "long intermediate periods of reïncarnation."—*W.Q.J.*

SOURCE OF SYMPATHY*

Question—Is sympathy a quality of Kama? If not, of what principle is it a part? Should it be indulged to the extent of having one's enjoyment of a pleasure almost destroyed because so many who would like to enjoy it cannot from want of money?

Answer—Sympathy comes from *kama* sometimes, and sometimes is derived from other parts of our constitution. It is often a disease with unintelligent persons, or in those who have not disciplined their minds and do not use their judgment or whose judgment is deficient. But sympathy in its highest aspect must flow from the spiritual part of our nature. However, I think that in its ordinary exhibition it is derived from the principle of desire acting with the mind, the memory, and the sensations. Very often it is false; but true sympathy can never be false, and no matter what principle in our nature it arises from, being a noble and healthful thing, it should be exercised, always however with judgment.

It would certainly be folly to allow our sympathies to carry us so away that we are plunged ourselves into needless sorrow, for in such case we will lose power to judge how to be able to act for the benefit of others. The mere fact that others have no money is not in itself a proper cause for arousing sympathy. The want of money is not the cause of trouble, but the desire for money is. We may sympathize with others who have no money, but not because they are deficient in that means; it should be on account of their failure to see that within themselves is the realization of happiness, and that in fact they should not depend upon anything outside for true enjoyment.—*W.Q.J.*

**The Theosophical Forum*, September, 1893.

ON THE LOOKOUT

Power and Leisure

Much verbiage is wasted in attempts to describe the aims and aspirations of the modern world when "a good time" would cover it. Acting as unconscious spokesman for some millions of his fellow citizens, Dr. James F. Norris, speaking before the American Chemical Society, hoped that when "through the efforts of the chemists, the world has more of good health, and everyone more leisure to enjoy the best in life, the day will come when the world will be a better place in which to live, and international good feeling will prevail."

A large and hopeful school of modern chemists are trying, as the cant phrase goes, "to unlock the atom," with the avowed object of eliminating physical labor from the economic scheme of things.

Says the Editor of the *New Leader Socialist Party Paper,* (New York):

> It is a pleasing prospect and we can imagine a new type of energy evolving out of chemical experiments sufficient to supply the motive power for all industries. But this will not necessarily be a general good for all. If we permit the new power to be the property of a possessing class as we now do coal and power sites, all that we can see is that chemists are working to further enrich our corporate kings. Dr. Norris should remember that something more than the discovery of a new power is essential to make mankind happy. It is necessary to control and manage it for the welfare of all, or a few will hog it for themselves.

H. P. Blavatsky remarked to the same point:

> The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature.* It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear.* Then only will "Keely's Motor and Force," as *originally contemplated* by himself and friends, be in demand, because *it will be more needed by the poor than by the wealthy.* (*Secret Doctrine,* 1888, I, 563-4.)

Attempts to "unlock the atom," etc., may lead to much knowledge; but not to the objectives sought. There will be no "super-force" put into common use in this generation; and that Karmic inhibition is the greatest of blessings. On one side of the true economic mean is the man who has so to labor that he has no time to search for wisdom, no self-knowledge, no spiritual aspirations. On the other, the "idle rich" and often the *privileged* worker—

whose leisure outruns their capacities for employing it along spiritual, mental, or even physically useful lines. Limitless leisure without wisdom leads surely downward to destruction on all planes —such as curses many of the "younger generation" of modern America.

The age-enduring wisdom of Krishna, of Buddha, of Christ, of H. P. Blavatsky, and all the long line of sages, never grew from leisured pleasure, which only sprouts the rankest and deadliest of weeds. Wisdom flowers only under *sacrifice,* not satiation.

Loyola's Presbyterian Apologist

H. P. Blavatsky once compared the Church of England to a train running on its momentum after the abstraction of the Roman engine; and predicted that its remaining trip would be comparatively short. The same is true of Protestantism in general, whose only real energy nowadays is exhibited in fierce but final outbursts of bigotry such as now appear in the less intelligent States of the Union. Rome, on the other hand, is still viable, and Jesuitry is the throbbing heart of its circulatory system.

The Presbyterian, Rev. Paul Van Dyke, Professor of History at Princeton, has written an "impartial" history of Loyola, which appears to be one of the now numerous examples of denominational dry-rot in Protestantism, uniformly and approvingly hailed as "tolerance" by a public too apathetic to have convictions of its own, and too mindful of its own "comfort" to approve of controversy on anything but the physical matters wherein its interest lies. Says a commentator on Prof. Van Dyke's book:

> Jesuitism has suffered woefully through misunderstanding and a lack of data in the many volumes written about it from without its ranks. Its thanks would seem to be due to Prof. Van Dyke for his painstaking task in portraying its founder. (*Washington Post,* October 3, 1926.)

Regardless of the prestige of Catholicism, which seems augmenting itself at the expense of Protestantism, there is a formless, but deep-seated and ineradicable distrust of the Jesuits among the masses of the people.

Fundamentalism and Other Things

A poll recently taken in London to cover moot religious issues, developed the illuminating fact that the farther down one goes in the scale of education and intelligence, the more "fundamental" (in the Christian sense) become religious views. This indicates, either that "fundamentalism" is closely allied with ignorance, or that intelligence and education are hand-maidens of Satan. Each to his own interpretation.

Dr. William Adams Brown (*Literary Digest,* October 2, 1926) is not hopeful for the existence *in perpetuo* of fundamentalism. He thinks, people may follow different forms in expressing their

eligion but it will still be religion, and "will begin and end in the quest for God." Precisely. Scarcely is it to be wondered at that he populace is losing faith in a religion which for two thousand ears has begun *and* ended in a *quest* for "God", without ever aving found such a being or any definite trace of his existence.

Rev. John Roach Straton, of Calvary Baptist Church, New ork, who is somewhat the Torquemada of fundamentalism, conesses a terrible decline in present day church finances, for which e blames the modernist movement in the church. (*Washington tar,* September 26, 1926.) Rev. Straton undoubtedly has reason n his side. It is only the avoidance of a physical hell and the ttainment of a physical heaven which could make the "old-time" hristian sacrifice the most real and dependable of all his idols. he vague faith, the nebulous hope, held forth by modernism, cerainly have a tendency to paralyze the pocket-book branch of the eligious nervous system.

HE NEW CIVIL WAR

Mr. Harbor Allen, of the American Civil Liberties Union, xercises himself unduly over the sinister possibilities of the modrnist-fundamentalist controversy. His alarmed imagination draws or him a picture of a country politico-religiously divided, with ew York as a capital for the modernists, and Florida as headquarters for the fundamentalists. (*Current History,* September, 926.) There is no gainsaying that the tendency is in this direction, ut Mr. Allen entirely underestimates the great power of popular eligious inertia and indifference, and overestimates the real force f the church, which, so far as the average man is concerned, is a anishing relic. The triumphs achieved by fundamentalism in the nore barbaric states of the American Union have not been so much lue to popular support as to the aggressiveness of an organized nd fanatical minority. Let the "fundamentalist" undertake to nterfere seriously with the manner of life and belief of the people t large, and his sting is exceedingly apt to set in motion a hand which will sweep him aside like the annoying insect whose mental quipment he patterns after, namely, the gadfly.

How it goes with the world in general would be hard to tell, ut America at present is as unreligious as it is unmoral. The old gods have gone—the new, whoever they may be, not yet come. here is no resurrection of the dead, nor can the scolding tongue f theology stay the step of cyclic law.

PPRECIATION

Said an Eastern Master some decades ago, to a representative f the western world, in effect: "In the physical sciences we bow o your achievements—in the spiritual, we are, and always will be,

your masters." This is so, not because Oriental evolution is inherently superior to Occidental, but because Masters themselves "are neither eastern nor western, but universal"— the universal source from which flows the enduring wisdom of all the ages.

In the *Washington Post,* July 5, 1926, Mr. Glenn Frank frankly appreciates Plato and Aristotle. He concludes: "Whenever I think I have thought a new idea, I find it sooner or later in one of their books, said more simply and more richly than I have said it." Every western philosopher and philosophicule without exception could, if he would, say "amen" to this. New events and new civilizations bring no new spiritual knowledge, but only one more opportunity for the aspirant to seize upon the changeless wisdom of the ages. This is the first step toward understanding that there really is fundamental truth and fundamental knowledge in the universe. Yet wherever there is knowledge, there must be beings who possess it; wherever there is truth, there must be, or have been, beings to experience it, since after all the only final definition of truth is experience. Huxley, frequently considered a grand-master of materialism, not only admitted the logical necessity for higher beings than man in the universe, but surmised that "they take an active part in the government of things." His speculation is recommended to those who are becoming perplexedly aware of the spiritual superiority of our progenitors to ourselves. All that need be added is the concession that the ladder of being must, under evolutionary law, be unbroken, and that "higher beings than man" are an integral part of human kind.

MISREPRESENTATIVES?

Mr. Aldous Huxley is deeply concerned over the impression of our American life given by our "movies" to the Eastern peoples. Says he:

> It is from the films alone that the untaught and untraveled member of a subject race can learn about the superior civilization which has conquered him and is ruling him.
>
> And what does he learn from the films? What is this famous civilization of the white men which Hollywood reveals? These are two questions which one is almost ashamed to answer. The world into which the cinema introduces the subject peoples is a world of silliness and criminality. When its inhabitants are not stealing, murdering, swindling, or attempting to commit assault (too slowly, as we have seen, to be often completely successful), they are being maudlin about babies or dear old homes, they are being fantastically and idiotically honorable in a manner calculated to bring the greatest possible discomfort to the greatest possible number of people, they are disporting themselves in marble halls, they are aimlessly dashing about the earth's surface in fast moving vehicles. When they make money, they do it only in the most discreditable, unproductive and socially mischievous way—by speculation. Their politics are matters exclusively of

personal (generally amorous) intrigue. Their science is an affair of secret recipes for making money—recipes which are always getting stolen by villains no less anxious for cash than the scientific hero himself. Their religion is all cracker mottoes, white-haired clergymen, large-hearted Mothers, hard, Bible-reading, puritanical Fathers and Young Girls who have taken the wrong turning and been betrayed, kneeling with their illegitimate babies in front of crucifixes.

As for their art—it consists of young men in overalls and large ties painting, in cock lofts, feminine portraits worthy to figure on the covers of magazines. And their literature is the flatulent verbiage of the captions. (*Literary Digest,* Aug. 7, 1926.)

Our Racial Superiority

Mr. Huxley says that the cinema white man's world we are exporting to the Far East is a world of crooks, half-wits, morons, and sharpers:

A crude, immature, childish world. A world without subtlety, without the smallest intellectual interests, innocent of art, letters, philosophy, science. A world where there are plenty of motors, telephones and automatic pistols, but in which there is no trace of such a thing as a modern idea. A world where men and women have instincts, desires and emotions, but no thoughts. A world, in brief, from which all that gives the modern West its power, its political and, I like patriotically to think, its spiritual superiority to the East, all that makes it a hemisphere which one is proud to have been born in and happy to return to, has been left out. To the subject races of the East and South, Hollywood proclaims us as a people of criminals and mental defectives.

We would be interested in an itemization of "our spiritual superiority." But to follow Mr. Huxley in his thesis:

Maxim guns can check actions, but they cannot control thoughts. The colored peoples think a great deal less of us than they did, even though they may be too cautious to act on their opinions. For this state of affairs the motion-pictures are not, of course, alone responsible. The spread of native education, the unedifying spectacle of the World War, the talk about self-determination and the sacredness of nationality, with the promises of liberation made and never carried into effect—these have done much, perhaps most. But the share of Hollywood in lowering the white man's prestige is by no means inconsiderable. A people whose own propagandists proclaim it to be mentally and morally deficient, cannot expect to be looked up to. If films were really true to life, the whole of Europe and America would deserve to be handed over as mandated territories to the Basutos, the Papuans and the Andaman pigmies.

Perhaps Mr. Huxley lacks the courage to carry out his criticism logically. Our movies are not forced upon a high-minded people by all-powerful magnates in the face of frenzied popular resistance. On the contrary, movie producers are shrewd business men whose lives are spent learning and filling the popular demand; in other words, the movies do not misrepresent, but represent our dreams; that is to say, our mental life, so-called. In a country avowedly devoted to the "rule of the majority," we should not

object to the ideals of our masses being broadcast over the world. The actual misapprehension, however, is not greater than that which reigns in the West regarding the East, through racial vanity, inflamed by religious ignorance and mendacity.

BUSINESS CYCLES

In every commercial country, business undergoes cycles of alternate prosperity and depression; perhaps more markedly so in the United States than anywhere else. This fact has long been recognized, and the astute have profited by it. A business expert, Thomas S. Holden, (*The Evening Star,* Washington, D. C., October 2, 1926) believes that the "business cycle" is losing its significance, because people are coming to recognize its nature and to arrange their finances accordingly. Now this is a practical application, from the basis of "enlightened selfishness," of a law which is universal. One of the first lessons for the man who would become an Adept of the Spiritual Science, is to search out within himself all the various categories of personal cycles, and to *conquer* them, by taking due and proper advantage of the unfailing cycles of nature at large in pursuing the path of his spiritual evolution. Cycles are caused by *lack* of balance. A being in equilibrium, self-controlled in all respects, is not subject to cycles. Business cycles are caused by the selfish and childish folly of endeavoring to grasp to the utmost, while circumstances are favorable; a tendency followed by people in general, and most of all by "business" men. The inevitable result is that nature, both psychologically and physically, at the first opportunity, cleaves to the average, and business plunges from the height of optimistic prosperity to depression or panic; such a plunge as is now preparing in this country, though possibly not fated for immediate consummation. Cycles are of material nature, not of the spiritual world. Their rotations are part of the evolution of "the mighty magic of Prakriti," which is spiritually useless unless perceived. Those who attach themselves to material nature, that is to say, who pursue primarily the path of selfish gain, in so doing must follow the laws of matter and suffer its pains and penalties as well as its "successes."

A VARIABLE LAW

Hooke's law, "stress proportional to strain," is in practice the absolutely fundamental principle of engineering design, and has been throughout modern engineering history. Without doubt, the average engineering graduate considers it as dependable as the revolutions of the sun. Yet this "law" is highly variable, and while possibly dependable within practical limits, highly fallacious when called "exact." (*Science,* September 24, 1926.) Nor are the causes of the variability known. The average layman would be greatly

astonished to know that innumerable branches of science which he considers infinitesimally exact are built up entirely upon laws far less dependable than this. The difficulties, the guesswork, and disappointments which beset every step in the pathway of such a seemingly "exact science" as civil engineering, if understood by the public, would do away with nine-tenths of the gosling credulity exhibited over every new pronouncement of "Sunday Supplement Science;" pronouncements usually succeeded next week or the week thereafter by something entirely contradictory; in which vagaries, official orthodox science is not far behind.

Shifting Sands

In the *New York Times,* October 14, 1926, Prof. Robert A. Millikan boldly confesses that science, its many pretentious decades of cocksuredness notwithstanding, has no one consistent scheme of interpretation of physical phenomena, its old theories, formerly considered bedrock, now betraying the disquieting characteristics of quicksand. The cause of the difficulties of science is exceedingly simple. It consists in the natural fact that matter cannot understand intelligence, while intelligence can understand matter. It is intelligence which directs the creation of matter, yet science relies upon matter; that is to say, non-intelligence, as a means of reaching beyond it to causative factors, or intelligence. Intelligence is primary in evolution; matter only secondary.

A series of curious happenings, indicating the true basis of action, the true direction of evolution, is coming to be scientifically recognized. In *Science,* October 15, 1926, occurs an address by Prof. Nathan Yoderblom, who, after admitting that too much modern science is used for unworthy purposes, notes that most practical results have not been produced by research workers delving after definite achievements. They have, on the contrary, emerged as by-products of the efforts of men moved by the pure desire for knowledge. A "pure desire for knowledge," in the scientific meaning, is only a sublimated curiosity. Nevertheless, it is a force which moves on a higher and more creative plane than that of the material world, hence the anomalous results noted. The by-products of a pure desire for intellectual knowledge having proven more satisfactory on the material plane than the achievements of those bent primarily on material gain, it stands to reason that the only true material civilization, the only correct modulus of material progress, would be the search for pure spiritual wisdom. When men of intellect awake to this fact, they will perchance sacrifice themselves by voluntary resignation of personal results, while in the act of establishing a newer and better civilization which, while leaving nothing to be sanely desired in material things, will not create the spiritual impediments.

MURDER BY PROHIBITION

Ever since the Eighteenth Amendment went into effect, government alcohol released for industrial use has been adulterated with denaturants. It is a chemical impossibility to do away with some of these, and as has been determined time and again, ninety per cent of the liquor now drunk in the United States contains deadly poisons. The great volume of liquor consumption brings about an issue which horrifies numerous thinkers, and seems to a certain extent to touch even the conscience of Wayne B. Wheeler, of the Anti-Saloon League, since he thinks it would be highly commendable to find denaturants which would deter the drinker without killing him. In the meantime, this wholesale murder continues against persons not guilty of law infraction, since there is no law against buying or drinking liquor. Says the *Literary Digest* of August 28, 1926:

> An argument by Senator Reed of Missouri, who started the discussion, is thus summarized by the New York *Evening World:*
>
> "He got the government chemist to admit that deadly poison was put in. Got him to admit that of the 60,000,000 gallons poisoned, 10 percent., or 6,000,000 gallons, would reach people who would drink it, resulting in their death or the wrecking of their health. And then he asked him if that was not an infamous thing to do, and if it was not as near an approach to murder as possible."
>
> The New York *World,* asserting that "ten poisoning plants are operated today by the Federal authorities in the city of New York alone for the purpose of poisoning grain alcohol," concludes:
>
> "The denaturing process was innocently enough employed at first to distinguish between industrial and potable alcohol for purposes of taxation. Nobody was poisoned, because it was possible to buy taxed beer, wines, liquors, grain alcohol. Poisoning alcohol now, when these things are not legally obtainable, means poisoning people. The poisoning is admitted; the consequences are known. When General Andrews is able to say: 'We no longer use poisons; we use only denaturants which are obnoxious,' this issue will be closed—and not before."

WHAT NEXT?

Wm. Corcoran, American Consul at Boulogne, France, for toasting Gertrude Ederle, the channel swimmer, in the champagne of the country, is now under a demand for his recall by the Douglas County (Omaha) W.C.T.U. "He insulted the constitution," they say, although the constitution was originally intended to safeguard human liberty of action. It is said that the State Department, presented with this preposterous demand, replied that if such action were taken against foreign representatives, we would soon have very little representation abroad.

Meantime, Henry Knight Miller, once pastor of a Methodist church in Brooklyn, and campaign worker for the Anti-Saloon League for five years, has gone over to the Anti-Prohibitionists.

His reason for doing so is expressed as a conviction that prohibition has merely intensified the evils which prohibitionists were trying to cure. Moral: reliance on force, the attempt to hammer other human beings into the molds congenial to our own imperfect, finite, and frequently foolish minds, is sure to have a disastrous repercussion from the inner man, who unconsciously reacts according to the principles of his nature as an independent and immortal spiritual being. It is the lowest class of minds, possessing the narrowest and most stultified views of life, that most relies upon force.

Population and Reincarnation

The stock objection to the theory of reincarnation is the supposed increase in the populations of the earth. Professor C. G. Ditmer, of New York University, (*Washington Post,* August 19, 1926) states that there are between 350 and 450 millions of people in the Chinese Republic, but that *no one knows the exact figures.* The British population is becoming stationary, and the Irish and French are decreasing seriously. Long ago, 1893, the *Ocean of Theosophy* remarked:

> Another objection brought up is that under the doctrine of reincarnation it is not possible to account for the increase of the world's population. This assumes that we know surely that its population has increased and are keeping informed of its fluctuations. But it is not certain that the inhabitants of the globe have increased, and, further, vast numbers of people are annually destroyed of whom we know nothing. In China year after year many thousands have been carried off by flood. Statistics of famine have not been made. We do not know by how many thousands the deaths in Africa exceed the births in any year. The objection is based on imperfect tables which only have to do with western lands. It also assumes that there are fewer Egos out of incarnation and waiting to come in than the number of those inhabiting bodies, and this is incorrect. (pp. 76-7.)

It is significant that the population of Africa is decreasing over great areas. Prof. Ditmer states that China is slowly starving. A Mahatma wrote, about 1880, that China is in the long-drawn out age preceding final disintegration. The truth of this, in spite of the short-sighted view which holds that the Chinese are a "primitive" race fated for further evolution, is thus coming to be recognized by students of sociology.

What's the Use?

Glenn Frank writes in the *Washington Post,* August 19, 1926:

> We are too devoted to the cult of comfort.
>
> We are so interested in making "a world fit for heroes," as we promised our soldiers during the war, that we are in danger of forgetting to make heroes fit for the world.
>
> Heroes are not looking for comfort.
>
> Heroes are looking for a challenge.
>
> And without a challenge heroes grow flabby.

He quotes Dean Inge, the one ecclesiastic who has courage bot to face facts and to utter them:

"Everywhere we find the same demand to make life easy, safe, an fool-proof . . . .

"We now demand to be personally conducted through life, all risks t be taken by someone else.

"After a century or two of this regime we shall all be as helpless a Lord Avebury's ants, who starved almost to death in sight of food becaus they were used to having it put into their mouths by their slaves.

"All this may be right, or it may only be inevitable.

"But do not let us deceive ourselves . . . .

"The power of grappling with difficulties, and finding our way out o labyrinths, will soon be lost if we no longer need it . . . .

"Can we look with satisfaction at the completed product of civiliz tion, a creature unable to masticate, to write, or to walk, a mere parasi on the machines that enable him to live?"

EFFORT NECESSARY

Every principle of experience and common sense shows tha character is developed only through strife on one or another plan The end-result all civilization could achieve would be precisely a described by Dean Inge. Yet it is this sort of "scientific progress which has become an universal object of worship, attesting to th utter materialism into which the unthinking people have been led b those who should know better. It is a strange and vicious parado that on the one hand we have long since passed the boundary whic divides injustice and suffering from a salutary rigor and simplicit of life, and have eliminated the latter, to the destruction of cha acter and moral fibre; yet on the other hand have really accom plished little or nothing to remedy the savage brutalities and mas social murders and injustice which come with mechanical civilizatio

What is to be the outcome? We stand near the high tide of civilization such as spoken of in "The Gates of Gold," where th petals are "slackly held together." It is the great dividing poi where one portion of the race enters upon a higher phase of evolu tion, while the mass goes to demoralization and destruction, pushe and pulled this way and that by good and evil influences, ultimatel vanishing into the limbo reserved for the "useless portion of man kind," spoken of by Eliphas Levi. There are no greater, no fine possibilities for the development of true spiritual character, fo evolution by "self-induced and self-devised effort" than at just suc a period of unsane and luxurious materialism. Any human bein *can* be moral, courageous and self-sacrificing in the face of materia vicissitudes. The supreme test of the soul is the ability to be a this and more in an era of luxury and its opposite.